constructing worlds like steam-engines, to work according to the properties with which they are endowed.

An apostle seems to allude to this form of infidelity as about to appear in the latter days. "Since the fathers fell asleep, all things continue as they were from the beginning of the creation." Strange it is, that this infidelity, proceeding, no doubt, from the ungodliness of the heart, but taking its specific form and particular direction from the scientific character of the age, should have been spoken of, eighteen centuries ago, by a fisherman of Galilee. This error is to be met, not by an empty declamation against general laws, or a crusade against the discoveries of science, which must prove injurious only to the party undertaking it; but by a narrow scrutiny of these general laws, and a resolution of them into their elements; and, by demonstrating, that God is present in the very midst of those things which continue as they were—present, just as much as he was in the ages of miracles in which the fathers lived, or as he can be in that renewal of miraculous interpositions which may yet take place before the history of our world closes. We shall not succeed in making persons avoid the poison, administered in food, by denouncing the food, but by carefully separating the one from the other: the most effective method, in short, of rectifying error is to separate the truth from the error with which it has become associated.

We have sought to eliminate the truth by exhibiting nature in its full and living action. (1.) In the very operation of physical causes there must always be the presence of two or more bodies, with their several properties bearing a relation to each other, and so adjusted as to admit the action of the properties. (2.) In those general arrangements, so beneficial, which constitute general laws, there are numberless implied adaptations of substance to substance, of property to property,

and cause to cause, and all these abiding or recurring in a world of activity and change. (3.) There is a vast number of events falling out, not according to any general order of recurrence, but individually, and, so far as human sagacity is concerned, incidentally; and, constituting a power by which, on the one hand, God accomplishes his specific purposes, and by which, on the other hand, man is rendered completely dependent on his Governor. Taking these general facts along with us, we are